


The letters

whych the Johan Ashwell Bricour of
Newnham Abbey besydes Bedfor=
de, sente secretly to the Byshope of
Lyncolne, in the yeaere of our Lord
M.D. .xxvii. Where in the sayde
p^rour accuseth George Joye that
tyme beyng felow of Peter college
in Cambrydge, of fower opiny=
ons: wyth the answer of
the sayde George vn
to the same oppo=
nyons.

 Every man that doth euyll, ha=
teth the lyghte: and comethe not to
the lyght, that hys dedes shuld not
be reproued.

Johan. iiii.

The fyrste opinion is (as M. pylour sayth) that
a simple pprest hath as large and as greate power
to bynde and to lose, as hath a byshope, or the bys
shope of Rome.

The seconde that he imputeth vnto me is that
sayth is sufficient without workes.

The thyrde that he sayneth on me, is that every
prest may haue a wyfe or a concubine.

The fowerth, that every laye man maye heare
confessions.

And because he sayth that I had men going
in pylgrimage in deriseon, I haue set to the scrip
ture that dampneth worshipping of images.

Et tandem vincat veritas.

Qui operit odium suum fraudulentè: reuelabit
ur malicia eius in cetu. Proverbi. 26.

He that kouereth hys hatred to hurte another: his
malice shalbe openly declared.

Qui voluit lapidem: reuertetur ad eum. Pro
verbi. xxi. He that rolleth a stone shall haue it rol
eth hym agayne.

It laste the truthe wyl haue the vpyctore.

¶ Here foloweth the pꝑours let-
ters taken out of hys own hande
warde for worde.

¶ The superscription.

To our moste Reuerend father in Christ and spe-
ciall good lord my lord of Lyncolne our dio-
cesan be thys deliuered wꝑth spede.



Most Reuerende father in god be-
recomendations had to you with
humble obedience: I your spiritu-
all chylde, louing subget, and day-
ly bedaman is gladde to here of
your pꝑerous welfare, & which
I and my bꝑethern dayly praye to
god to continew. And where as your lordship wꝑ-
te your lounge letters wꝑllynge them to be kepte
secrete: so I beseeche your lordship, that these sym-
ple letters of myne may be kepte secrete vnto your
selfe. Also where as my Loꝛde your suffragane in-
formed your lordship one master Ioye by þ know-
ledge that he had of me what erroneus opynyons
he hylde: forsothe some be oute of my mynde, and
some I haue called to my mynde by the reason of
your letters. Una opinio erat quā ipse tenebat,
q̄ tāta et tam larga potestas ligandi atq; soluendi
erat data a deo simplici sacerdoti, quanta episcopo
vel Romano pontifici. Allegauit et probauit suam
intentionem & opinionem per ista verba Christi di-
centis: Ita in vniuersum mundum predicate euan-
ge. &c. Quia sicut misit me pater, et ego mitto vos.
Hec cum dixisset insufflauit & dixit eis scz in plurali
numero: Accipite spiritum sanctum et quorū remi-
seritis pcc rer. eis, & quorū re. re. sunt ergo. &c.

¶ Secunda opinio, an fides sine operibus sufficiat
Ipsē tenebat q̄ sic. Et ego tenebā contra, quia di-
xit Iacobus apostolus ait, q̄ fides sine operibus

Of the keyes, and of
mortua est. Et sic pro & contra inter nos. Sed tas-
men in conclusione sua ipse concessit qd opera fidei
subintelliguntur in vera fide & perfecta, & sic conclu-
sionem faciebat, qd sola fides sufficit.

Tertia opinio, qd quilibet sacerdos potest habe-
re vxore vel concubinam: et posuit exemplum in bea-
to Petro, qui habebat vxore ante vocationem & post
vocationem. Sed frater meus celerarius tenebat
qd non utebatur vxore sua post vocationem suam ad
apostolatū sicut ante, sed Petrus faciebat vt apo-
stolus Paulus ait in quadam epistola: Qui habet
vxores, tanquam non habentes sint. Et sic pro & con-
tra erat inter eos. Et frater meus celerarius inter-
rogabat ipsum, quare Ecclesia militans hic in ter-
ris ita statuit ac ordinauit qd ministri Ecclesie non
haberent vxores vel concubinas nunc sicut tunc, at
ipse respōdebat. Nam lex p Ro. pōtificē cū suis Car-
dinalibus Episcopis ac ministris est lex positua &
per hominem facta, quapropter pōt per hominem cōfrin-
gi ac destrui p meliori proposito, et allegauit illud
dictum, Quod eius est destruere cuius est condere.

Quarta opinio erat, qd quilibet laicus pōt audire
cōfessiones: iuxta illud diuī Jaco. Cōfitemini alteru-
trū pccā vtrā. &c. Et frat me^r celerari⁹ fatebat hoc
esse licitū in tpe magne necessitatis, alias nō: et al-
legauit qd Iuriste dicūt, qd nō est licitū in lege neces-
sitas facit licitū. Sed ipse dicebat cōtra atq; tene-
bat qd in oī tpe p illud dictū s. Jaco. Cōfitemini. &c.
p̄terea voluit habere hoīes peregre proficiscētes in
derisum: ob quā causā nō venit nūc ad memoriam.
But for these & diuerse other we haue bene sumpt-
me sine charitate ppter circūstantes & sedētes. And
sumtyme I haue geue hī exhortatiō opely & sumpt-
me secretly that he shuld leue such Lutronus opi-
niōs. Also M. chaūceler made serche for hīm diuers
se times whē he came into the cōtre but thē he was
euer

bindinge of losynge.

ener at Cābrig in Peter house. And M. chaunceler
gaue vnto me strait cōmaūdemēt in your lordshipes
name þ I shuld not suffer hym to pzeche in noue of
your churches with out your licens & wyting with
your sealle, & so he came nomore at me, nor I praye
to god that he do not except he amēde quia dictum
vulgare infectionis with heresi, iulisy, & frensy, &c.
but I beseeche your lordship that no creature maye
know that I, or any of mine do shew you of these
thynges for then I shal leusse the fauor of many in
my contre. But I am, & haue ben, & wyl be euer at
your commaundement. Et sic valeatis in Christo
Jesu sicut cor in corpore meo.

Your louing subget and dayly orator Jo-
hannes prior de Newenham licet indignus

More ouer I haue harde some report. þ when
he haue ben amōg lay psons at festis or yōkeres in
the cōtre he hath had many lewde opin'ons amōg
the people & some good folks would murmur and
grugge at his saynges & some wold reioyse therein.

The aunswer of George Joye or
gpe as he calleth hym.

MAfter priour, I marvel gretly, cōsidering the
greate kindenes & loue that you euer pretē-
ded toward me neuer openyng your grete &
minde to me so ofte resortig to your place,
neuer moneshig me (although you say þ you exhor-
ted me opēly & secretly, which is not trew) þ you ne-
uer made any insinuatiō vnto me of this your pre-
uer odious entēte, but rather shewed me outward-
ly a faier flatering cōtenaūce desierig me ofte to a-
bide wyth you: but (as I nowe perceaue) al was to
hōte out somwhat of me wherby you myghte thus
Induly betraye me, and so to your spiritual father
and other, such a secreete sacrifice. Surely I had ne-
uer beleued although it was tolde me of many that

A. III.

you

Of the kynges, and of
you had th^e accused me, had I not sene your own
hand: whych letters I wold haue wrytten at as I
do yet at other mennes false reportes on me, yf I
had ben but gyltye al thinges (as I am not) which
you do impute vnto me then I wold haue let your
letters lye still in darkenes after your desyer: Or
if they had ben but only harmfull vnto my body &
name which I am bounde to defende: yet I wold
haue suffred softe silēce & pacens to haue ben my
patrones & defenders befoze god, neuer to haue an-
swerd you, cōfortig my selfe in my god the God of
al cōfort, now expulset my natieue lāde thow your
letters lesing my pooze liuing, forsakig al my kine
and frēdes, being in great pouertie and kare in the
which al you haue sette me for that I wold auoyd
the cruel tyrāny of your spiritual father & of other
incenste by your letters. I wold (I saye) haue con-
forted my selfe and do daily as god geueth me gras-
ce wth this one cōfortable saying of my sauour
Mat. 5. Blessed are you when mē cast rebukes and
sclaunderouse reuilinges vpon you, persecuting you
and repozte al maner of euell agaynst you, beying
you for my sake: Retoyse and be glade for great is
your reward in heauē. This one sentēce is ynough
to answer for me & to cōforte me against al clau-
nders and false reportes, and euen against your let-
ters as touchyng my persone & fame. But in that
your letters & opiniōs are sclaunderouse & blasphemouse
against god and his truth, I may not suffer
them to be hedde in darkenes as you desyred your
moost reuerend father to kepe them. Wherefoze I
shall by goddes grace auenge & delyuer hys truthe
from your false opinions, & that by hys true word
that yet if thus, it wold please god to open your es-
yes & shew you hys truthe & call you to repētaunce
First you say that one opinion was that I hel-
de, that

byndinge of losynge.

De, that as great & as large power to bynd & to lo-
 se was geuen of god to a symple p[re]st as to a b[is]-
 hop or to the b[is]hope of Rome (whyche is more.
 Whych ent[er]t & opinion (you say) I proued by the-
 se wordes of Ch[ri]st saing. Go your ways in to the
 world and preach the Gospel. &c. For as my father
 hath sente me, so sende I you. &c. Wh[ic]h, first y^e shall
 knowe that what so euer the scripture aff[ir]meth,
 I holde it for no opinion: but I beleue it to be true
 for there is great dyfference betwene faith & opinio[n]
 And as for these textes wh[ic]h you saye that I al-
 ledged to proue my entent, loke you whether they
 make for your opinion of byndinge and losynge in
 secrete confession after your vnderstanding, or ra-
 ther to pertayne to the open preaching of the wor-
 de of God. And turne to Math in the, 19, chap. and
 loke whether this your texte. Quia sicut misit me
 pater. &c. foloweth (as you alleg it) Ite in mundum
 vniuersum wyth a consundion causale as you fal-
 sely byrnyng it in to shewe the cause of the sentēte be-
 fore. But turne to Johan cap. 20. & there shall you
 se it stande wythoute a Quia as a propositiō first
 propounded of Ch[ri]st in a cōparison or similitude
 and afterward there disposed, the cōparison decla-
 red both in the geuynge of the holy gost & power to
 forgiue & to holde synnes. Nether dyd I alleg the-
 se textes as you do at rouers so confusely confoun-
 dyng one Euangelyste wyth another to confute
 your false opinyon, not yet added I any scilicet in
 plural numero, for Salomon warneth Proverbi-
 orum. 30. that we adde nothyng to goddes worde
 lest we be reprov[er]d & founde lyers. And Ch[ri]st spa-
 ke his wordes in the plural nōber at the geuyng of
 hys keyes to all his apostles: as ye may se Joh. 20
 wythoute any scilicet, yf you knowe a verbe of the
 plural nōumber from the singular. But I passe
 I. iiii. ouer

Of the keyes, and of
ouer your ignorance, and shall prepare me to confesse
me the truth into the confutation of your false opi-
nions, of the which. The fyrste is that a bishope or
the bishope of Rome (by whō you vnderstande the
Pope) hath a greater & larger power to binde & to
lose geuen them of god then a simple preste. That
the truth of goddes worde might be deliuered fro
your false opinions and losed frome your vyolente
wrestynge of holy scripture: and that it appereth
verily by your opinion, that you knowe not what
Christe ment by the keyes of the kingdome of hea-
uen, nether yet what is vnderstāde by binning and
losynge: ye shall knowe that when Christ asked hys
disciples. Mat. 16. Whō say you that I am: peter
(as the mouth of the al) answered that thing whiche
they all beleued: euē thus. Thou arte Christe the
sonne of the liuynge god. That they al beleued thus
as Peter openly confessed, the texte folowynge de-
clareth. For euē incontenently he warned not only
Peter, but all them whō he asked the question that
they shuld not tell any mā that he was Iesus christ
Thys, Iohan declareth in the. 6. chapter. Where
Christe asked hys disciples. And myl you go away
for: Peter answered as the mouth for them all.
Lorde, to whom shall we go: thou haste the wordis
of euerlastige life, & we beleue (he sayd not I beleue
alone) & knowe that thou arte Christe the sonne of
the liuynge god. Here Peter answerd for the al the
same thing that he confessed. Mat. 16. vpo this ther-
fore so faythfull a knowlege & beliefe sene in the al
he promised the. Mat. 16. the keyes of the kingdome
of heuen, for wher he sawe like a fayth there wold
he geue lyke office. And as Bede saith in the Ho-
melte of the same texte. Whē all were asked in ge-
nerall. Peter alone for all answerd, so that the sa-
me thyng that Christe answerd Peter, answered
to

byndinge and losinge.

to them all in Peter, sayng: Blessed arte thou **S**imon bariona. &c. And to the Mal I geue the keyes of the kingdome of heauē that what so ever thou shalt lose in the erth it shalbe losed in heaven: And what so ever thou shalt bynde in earth, it shalbe bounde in heuen. That he promised thē all, these keyes it is manifeste in the performinge of them. **J**ohn. 20. 18. Where it is tolde when these keyes here promysed were geuen, to whō they were geuen, and what he ment by them. **M**ark in the. 16. & **L**uk in the. 24. both to telling the same storie. They were geuen the same day that **C**hriste rose from death at the euenyng, the discyples gathered togyther in an house for feare, the doores shyt to thē vnto whom **C**hriste entred in salutyng them sayng: Peace be wyth you. But fyrst let vs se what **C**hrist met by these keyes your opinion is that these keyes ar the auctorite or power wherby **P**ope bishope or preist holdeth and absolueth the man that cōfesseth him into their eares, and of thys power only (I dare saye) you vnderstonde your oppynion, and so accused me as aduersary to it. But **M**aster priour you shall vnderstand that I mene no such power by these keyes ne ther **C**hrist meaneth any such by them. For whē he gaue them these keyes: he sent them not forth with them to heare confessions, but to p̄cache hys gospel, as witnesseth both **J**ohan, 20. and **M**arke, 16. so that these keyes are annexed vnto the offyce of preachynge as ye may see at the geuyng of them. But yf ye were well aquaynted with **C**hristis gospel, ye shuld haue redde yere thys in **M**atthew the 23. chapter. Woe be to you scribes and pharisees hypocrites for you shyt vp the kyngdome of heuen before mē. &c. Now (I pray you) dyd they shūt it vp? **L**uk declareth. cap 11. sayng woe be to you lawyers for you haue taken awaye the kepe of knowledge,

A. v.

so that

Of the keyes, and of

So that neither your selues enter in, and yet forbyd
you the that wolde enter in. Now thanked be god
whych hath here tolde vs at the laste what he mete
by hys keyes calling the the keyes of knowleg: but
I pray you how dyd the pharysais & lawiers myt
vp the kyngdome of heauen: verely (euen as Luke
sayth) in that they toke a keye of knowleg
wherby men shulde come thither, as now do they
successours forbyddynge men to preache Chyestes
Gospell, and to rede hys holy testamēt whych is
the very keye of the knowlege of God our father
and of Chyeste hys sonne to be our onely saupour:
this is the keye that openeth the hyghe way to the
kyngdome of heauen, this openeth the doore of the
whych Chyeste speaketh Johan. 10. thow we the
whych doze who so euer entreth shalbe saved &c.
And for this cause Chyest called hys gospell & holy
worde the keye of knowlege or keyes in the plurall
nouber of the kyngdome of heauen alluding vnto the
double propertye that one keye hath both to open
and mytte. Nowe syth the Mytting vp of the kyngs
dome of heauen by the takynge awaye of the keye
of the knowlege of goddes worde: then muste the
openynge of it nedes be the geuynge of the keye of
the knowlege of Goddes worde. Whych knowleg
standeth in the preachynge hearyng & reading ther-
of, wherfore Chyeste sayde at the deliuerance of
these keyes Marke the. 16. Go your wayes into all
the world and preache my gospel. And Johan cap.
20. As my father had sent me so sende I you. Here
may you se what Chyest ment by these keyes pro-
myssed Math. 16. when they were geuen, Luke tel-
lynge the samz storpe more at large apenge: Thus
it behoued Chyest to suffer as it is wrytten & to rys-
se agayne the thyrde day from death, that repetaun-
ce and remission of synes shuld be preached in hys
name

bindinge and losing.

name among all nacjons. For at the preaching of the law, men know theyr synnes, & feale them selfe bounden, of the whych know'eg and feling ther followeth repentance. And at the preachynge of the Gospel whych prompseth remyssio of synnes there followeth fapth which loseth the captiue cōscience in to the quiet lybertye of the spirit. Now had they the word deliuered the to be preached which he called the keye of knowlege, now were they inspyred wyth the holy goost, now was the keye of Dauid geuen them that openeth & no man mytteth. Apo. 3. For after longe cōmunication & declaring hym selfe to them he said these are the wordes which I spake to you whyle I was yet wyth you: for all muste be fulfilled which were wrytten of me in the lawe of Moses, in the prophetes and psalmes. The opened he their hartes that they mygh vnderstand the scripctures, the propertye of a keye is to open that whych before was myt, thus doth Luke allude and agre hys speach wyth the propertyes of a keye, for before in the iourney to Emaus wyth the two disciples he saith their eyes were myt vp and holdē so that they knew hym not, but after he had rebuked them for theyr vnbelyefe & opened the scripctures turnyng the keye of hys worde in their hartes, the holy goost working with all, theyr eyes were opened & they knew hym. Her may ye se in the story of Luke howe wyth hys worde he opened the hartes of these two disciples yet locked vp in vnbelyefe before they returned to Hierusalē vnto the other xi disciples. Nowe sayth he, euen as I was sente, that is to saye, to open mennes hartes losing them wyth the keye of my knowlege from vnbelyefe by preachyng and expoundyng the scripctures, euen so sende I you, he sente not onely them but hath sente hitherto & shall sende preachers with the same keyes of

Of the keyes, and of
es of knowledge of the worde to binde & to lose by
ke wise vnto the worldes ende. Note here also how
we ofte Luke vseth these wordes, theyr eyes were
holdē, theyr eyes were opened, he oponed their wit
tes euer more alludynge vnto the propertie of a
kepe. Thus he opened theyr hartes wyth the kepe
of hys worde to bring in hys knowledge in to the,
the holy goost breathed into them and turning the
kaye in theyr hartes into the ryght sence and vnder
standynge of his word, An example is set to in Jo
hn of Thomas Dydimus which was not among
thapostles at the geuig of these keyes of þ know
lege of his glorious resurrection whych was that
Gospel and the very ioyfull tidinges: wherfore his
harte was yet locked vp & holden in vnbelyefe: not
wythstandynge yet the other apostles dyd put this
kepe into him & so begā to practise it by hym say
inge Vidimus dñm: but this kepe turned not ryght
in his harte ne opened it, for he beleued the not but
sayd: Excepte I se the holes of the nailes in his hā
des & put my fynger into them, ye excepte I put my
hand into his side, I wyll not beleue it. (Here was
Thomas sore boundē & holdē with the synne of vn
beliefe) But after. viii. daies, they being there with
in agayne & Thomas wyth them, Iesus came in,
the doore shyt & stode among them sayinge: peace be
to you: & the said he to Thomas: put in thy fynger
here & fele my hādes, put vp thy hand and thurst it
into my syde, & be nomore in vnbelyefe but beleue.
Here the kepe of christes word turned right in Tho
mas his harte losinge it from vnbelyefe, & he sayde
Dñs meus et deus meus, my Lorde & my god. The
worde of god conteyneth both the law & the Gos
pel. The law is that whych god cōmaundeth vs to
fulfyl, as are the. x. cōmaūdemētes, the gospel is the
power of god vnto helth for euery man that belie
ueth

byndinge of losynge.

Meth. Ro. i. & it is the promise of grace & remission of
 synnes geuen vs thoww Chyyst. The law is spiri-
 tual & requireth our hertes & our very effectes: as to
 belue & to trust in God only to loue hym wth all
 our hartes, soules, & mynde aboue al thynges. Here the
 law shewed vs our synnes & of what sinful nature
 we are that can not fulfyl these commaundementes: he-
 re it worketh wrathe, it feareth & so vexeth our con-
 sciences at the knowleg of our synnes that we begin-
 ne to be angry wth gods iugement wrythynge in vs
 (such is the weakenes of our sinful nature) ye and
 we in a maner despayre: thus the law working hys
 power and office in vs, synne is encreased, and we
 are led captiue and bounde vnder the law of synne
 whych is in our members. Roma. vii. For the law
 is the power of synne. i. Corin. xv. At these offyces
 and vse of the law preached or redde, a synfull con-
 sciences felith her selfe bounden and holden vnder the
 power of synne and karyed toward dampnation
 as Paule declareth in his pistle to the Romans, the-
 re he expresseynge the nature & strenght of the law, as
 euery synner touched of God maye feale verely in
 his own hart at his conuersion. But whē the gos-
 pell cometh which is that ioyful tidiges, that chryst
 came to call and to saue synners, & that grace & for-
 geuenes of synnes is geuen thoww hys deathe to as
 many as beleue this comfortable promise: then the syn-
 ner hearīg these tidiges & beleuing the perfittly: fea-
 leth his hart eased, comforted & losed. But yf he be-
 leueth it not: then is he yet holden stil bounden in to dāp-
 nation: this is the byndynge & losynge of the keyes of
 gods word. This expessed he bryefely in Mark say-
 ynge. He that beleueth & is baptysed shal be saued, &
 he that beleueth not shal be dāpned. & Johā on this
 maner said: whose synnes you shal forgeue, they are
 forgeuen them: & whose you shal holde, they are holde.

Also

Of the keyes, and of

Also another maner of bindig and losyng by these keyes, the scripture remembzeth in the. 18. ca. of Mat whych place sheweth vs how the vertue of excommunication or seperating of obstinate impenitent and open synners out of the cōgregatyon shuld be v̄sed. Firste the synner ought to be rebuked of hys b̄rother whō he had offēded, & then if he wil not heare him to be monished before one or two witnesses, & yet yf he hear them not to be cōplained of vnto the holy congregatiō. Whō yf he yet wyl not hear/ the to be separated frome the felowshyp of the faythfull. This cōmunicatiō or putting out of the cōgregation Christ called in the sayde place of Mathew a bynding: and the reconciling of the same person (if he be penitent after thys) is there called a losynge. Wher vppō he sayd vnto his disciples on this maner. Yf this obstinat man wyl not heare the congregation let him be to you as an heithen and publicane, that is to saye, as an infydele excluded oute of faythful mennes company. For verely I saye vnto you, what so euer ye bynd vpon the erth they shal be boundē in heauen, and what so euer you lose on the erth they shal be losed in heauen, that is to say, whom so euer you put out of the congregatyon here, after thys forme prescribed you, the same thynge is confyrmed in heauen: and whom you receyue againg as penytent & sorre for his offences the same is receaued in heuen. Thys maner of byndyng and losyng Paul put in executiō once vppō the open synners as ye may reade in the. v. cap of the fyrst to the Corin. there bynding and holding in him in his synne as an obstynat, open, vnshametaced synner now put out of the holy cōpanye, & after his great heynnes and repentaunce losed him againe recōpyled and restored vnto the cōgregation: as it is wrytten in the. ii. Corin. cap. ii. Now cōpare the forme & cause

bindyng and losyng.

cause of Pauls excommunicating of thys maner of excommunicatiō & absolving agayne vnto oure bishops lighteninges & thondrynges of their excommunicatyons & cursynges, & loke how they agre wyth Christs word & Pauls forme in all circumstances.

¶ But as for the keyes whych are the law & Gospell preached or reade, for that the one bindeth and the other loseth the beleuers from synne and condemnation: it nedeth not to dispute whether the pope hath more power to lose wyth preaching thereof then a bishop, or a bishoppe greater then a simple priest. For the Popes hygh holynes may not descende to so vyle & law an office although he were learned, and the byshoppes busynes maye not attende to exerce thosste & power of edyfying they are so full occupied in destroying, the simple sir Jaha is not now lerned and yet yf he were lerned, he muste haue theyr autorite which is harde to be obtained yf he wyll preache the truth Peter & Paule were but pore simple prestes in cōparison to our holy father the Pope, to the moste reuerende Cardinales graces, and to our lordes the byshoppes, & yet I thynke they had as great & as large (as you say) power to lose & to bind with preaching the worde of God as hathe Pope, cardinal, bishoppe, abbote, or priour And as for the scripture, it putteth no such difference of lordely powers, nether knoweth it such lordely and sought names: but sayth to the, though the heathen play, the Lordes, yet shall not you be so, it sayth not you shall be so: but vos autē non sic. But let men to loke whether it be truly translated into Englyshe that while they are in cōferryng on texte wyth another loopyng narrowly for fautes in the translatyō where nō was: pour fautes and abominatiō might be balked or yf lesse espyed: but had they leste hontynge for errors in the translatyon
and

Of the keyes, and of

and conferrynge texte to texte, and compared your
lypynge to the gospell, they had sene them agree to
gyther as darkenes wyth lyght, and the deuyl with
wyth Christ. More ouer the scripture knoweth no
suche dyfference as you supppose betwene Pope,
bishop and preist but calleth a preih a bishop and a
byshop a preist yf ye englishe these two wordes pres
byter & Episcopus after the comen Englishe as ye
may rede. Act. 20. and .i. ad Titum. And as for thys
name Pope or the ouermost byshop, I fynde them
not but that there were certayne called the chiefe or
principall of the preistes vnto whow Judas wete
saing: what wyl you geue me & I shall betraye him
and deliuer him into your hādes, as you had wete
to haue deliuered me by your secret false lettters of
the which chiefe prestes it is wrytten also Math. 27
that they called a counsell erly wyth the elders of
the people agaynst Iesus to delpyer & to put hi to
deth. Now (I trust) W. priour, you se how þ law
preached binderh, & the gospell loseth & howe chyst
put the keyes of hys gospell in to the hates of hys
dysciples ouer locked vp in vnbeliefe and ignorā
ce, and howe happely he turned them opennyng
theyr hartes into the knowlege of hym now rylen
by the power of his spirit, preachynge & interpretin
ge them the law and the prophetes losynge their woi
tes & opennyng theyr eyes. And euen so do the prea
chers of goddes worde dayly that ar sent & inspy
red wyth his spyrte (all thoughe they be but symple
preistes in your eyes & nether pope nor byshop) oc
cupie theyr myndes in hys law daye & nyght & ex
cite these keyes besely turnyng the in mennes har
tes whetting the worde of god vpon them and, as
Paule exhorte his Timothe preachynge hys wor
de, are seruēt in a reason or out of reason, improue
rebuke, exhorite with al longe sufferige, 2. Timo. 4.

Byndyng and Losyng:

These men I saye that thus preache and teach continually goddes worde and declare it purely haue the keyes of the kyngdome of heuē, these lose whē they open synners hartes into repētaunce and faith they bynde when they preache the lawe & hold still such as beleue not theyr wordes but resyst & persecute them. And you, Wh, priour and as many as nother can nor will preache but persecute them that God sendeth with these keyes: you (I saye) whether ye be Pope, Cardinall, byshop, abbot, priour or preeste, neyther loose nor binde, nor yet haue you Chrystes keyes but onely those rustye tradicions & lawes of men to shut vp the kyngdome of heuē, & to take awaye the knowledge of Chryst with vngodly imbibitions, lightenynges & thunderynge of excoṁunicacions, threateninges, persecucions, imprisonmentes, scourgynges, and buenynges, nothinge ferreing that terrible thonder clappe of Chrystes owne mouthe daily thondrynge ouer your heades. cryeng Mat. xxiii. Wo be to you scribes & Pharisees hypocrites, for you shut vp the kyngdome of heuē before men, and neyther your selfe enteri, nor yet suffer you suche as wolde come therto to enteri. And yet feare you not this terrible threateninge of euerlastyngē dānacion hanging ouer your heades. These are your counterfettēd keyes and false pestilent perswasions to dūne the peple frome the knowledge of Goddes worde and their saluaciō, which worde is the key and hygh waye to the kyngdome of heauen, ye saye it is harde and derke, for the laye peple/ but wo be to you saith I say ca. v. that tel the light to be darkenes, you saye that the scripture in Englishe wold make sedition, brede errors & heresies amonge the laye men & so to be euell for the: but wo be to you saith I say that say that thynge which is good to be euell, ye saye the letter sayeth

Of the keyes, and

the, is vnſaueſie and bytter for them, but too be to you ſayth Iſaie agayne that ſay þ which is ſweete to be bytter. Thus is the holpe, cleare good and ſweete goſpell of Chriſte belied ſhamfully & blaſphemed of you. If it be bytter vnſaueſie, it is an euill ſaueſie, it is houered and darke to you that perſe the ſayth Paule. 2. Corin. 2. 14. It had ben beter for you to haue obeyed the counſell of Samaiel. Act. 5. then thus ſo manifeſtly repugned & faughte againſt god: but you are ſo blinded with your own malice that you ſe not how ſith you inhibyted the preachers, and the worde of God ſo be taught and redde of the laye men, and perſecuted it, the more it encreſeth, it groweth, it ſpreadeth, it thruſteth you downe & declarith you openly to be the very Phaariſaes, ſcribes, hypocrites, and euen the very Antichriſtes, that Chriſt and his apoſtles prophecied to come in the laſte dayes. Repente, repent you therefore and be conuerted to God, aſke grace and mercy, that he wyll illumyne youre hartes & loſe you wryth the keyes of the knowlege of his holy word, and vnlocke your wyttes out of this blynde ignorance and vnbeliete. Amen.

But yet ſy, yf your learnig be ſo encreaſed ſith the time that you chaſed me away with theſe your letters, that you can make me thys obiection, taken of Mark in the ſecōde chapter and Luk in the 5. that it is only god that forgeueth synnes: and ſo the Apoſtles forgeue the not. The I anſwere you that ther are many thinges pertainyng only to god whych be of hys infinite goodnes geueth vnto vs and calleth the ours. The keyes which are the worde are his, & yet he calleth the worde ours and many thinges that were wrought with the ſame worde, as in mat 10. where he ſayd to the apoſtles. He haile þ ſik, make cleane the leproſe, raiſe þ dede, caſt out

bindynge or losynge.

Out deuils, which al were his workes & yet he gaue then power to, to hys workes. The word where with they dyd these miracles, was hys worde, and yet he called it theyrs, sayng. Who so euer receyue not you, nother wyl heare your wordes. &c. ye and euen our owne good workes (as we beleue) it is he that worketh them in vs, as testifieth I Iste the. 26 and yet is he contēte of hys liberalitie that we beare the name of them, and be called our workes. but he rewardeth hys deades in vs saith Augustin. Yf this solutiō satisfieth you not, then remitte I you vnto lyke maner of speache. a Jeremie. 15. Where God bad Jeremie caste oute the Jewes from hys p̄sens, sayng: Eice illos a facie mea. And yet god tasted them out hys owne selfe, and euen so in lyke autorite he said to the Apostles: Whose synnes so euer you forgeue, they are forgeuen. &c. For after the familiare phrase and vehemence of the Hebr̄es we speach (as the professours of that rōge affirme) When god bad Jeremie caste them forth: he wold nothyng els but that he shulde tell and preache thē to be caste forth and ledde in captiuite yf they amended not theyr lyuynge, so when he sayd to the apostles. Whose synnes so euer you forgeue. &c. He ment that to whom so euer you preach and tel thē theyr synnes to be forgeuen, yf they beleue in meschaunge theyr lyfe, theyr synnes are forgeuen. For as at Jeremies preachinge the vngodly were caste oute, so at the apostles preachinge the penitent beleuers haue theyr synnes forgeuen. And the vbeleuers are holden captiue in theyr synnes.



That by fayth withoute workes

Cour. Your of Newnhams seconde opinior

Now as touchynge your seconde oppynion, which you say that I held: That faith without workes is sufficiēt, verely I neuer sayd so: but I myght say that by fayth without workes a man is iustified, whych is Paules sayinge in the third cap. to the Romāns, & this sentence I beleue as tewe with Paule, & hold it for nō oppynion. And for a declaratiō of this Paules sentence I wyll first tell you what is faith, what it is to be iustified before god, & what is the ryghwysenes of faith. First ye shall know that the apostle defineth faith in the. 11. ca. to the Hebrews saing that fayth is the very sure & substanciall beleife of him whych is the same thyng that we hope for: that is to say faith is an infallible & vndouted certaintye in our hartes, wherby we beleue and truste in the myssible God: and to open thys definitiō yet more playnly. ffayth is that same cōstante and fast perswasion in our hartes assured vs by the holy gost, certifyeng vs of the goodnes of God and of his promyses towarde vs, by the which perswasion we beleue verely hys wordes and are assured in our hartes (the holy gost testifyeng it in vs) that he is oure God, our father, to vs an almyghty helper and deliuerer, and that we are receyued in to hys fauour by the deth and merites of hys sonne Iesus Christ our sauyour, vpon the whych helpe and assured perswasion we loue hym so earnestly agayne that we cease not (the occasyon and tyme offered) to fulfill hys pleasures in doyng the worker of loue or charite to our neighbours. Of thys lyuely faith Paul speaketh alwayes, which by loue is mighty in operation ad Gala 5. and mente no more deade fayth in this his sentence. A man is iustified by faith, the he mente of a deade man, whē he alledged the prophets

a man is iustified. Roma. 3.

phete Abakuc saing, the rightwylse shall liue of his
fayth, for dede fayth geueth no lyfe

To be iustified or to be made ryghtwylse before
God by thys fayth, is nothyng els but to be absol
ued from synne of God, to be forgiven, or to haue
no synne imputed vnto hym of God.

The rightwisenes which is allowed before god
that cometh of faith is sometymes in scripture cal
led hys mercye or fauour toward vs & in vs, wher
by he is moued for Christes bloudes sake to pro
mise vs forgiveness. And sometimes it is taken for
hys truth & faythfulnes in the performing of hys
praise, & of this is he called iust or ryghtwylse, faith
full and true. Wherfore the scripture comenly ioy
neth these two wordes, mercye and truthe or fayth
fulnes together especially in the psalmes as I no
ted in the argument of the 89. psalme, and as Da
uid prayeth god in the. 31. psalm. to deliuer hym for
his ryghtwylsnes sake: that is for his mercies sake
or for his truthe sake, and in the. 5. psal lord lede
me forth for thy ryghtwylsnes sake. The mercye
wherby god is moued to promise vs his benefytes
goeth before, and hys truthe in performinge fol
loweth, now the maner of the scriptures is, to vse
the one for the tother, as the kyngdom of heuē for
the gospell whych goth before and is the knowleg
of the way to the kyngdom, and because of he arin
ge the worde, cometh faith. Ro. 10, therfore to hea
re in scripture is sometymes takē for to beleue, as
John in the. 6. Every man that hath harde and is
learned of my father cometh to me, that is to say,
every mā that beleueth on the father. &c. and in the
same ca. He that cometh to me shal not hōger, whi
che saing the sentence folowynge expoundeth thus,
He that beleueth in me shal neuer thyrste or shalpe
uer satysfied, here, to come to Christ which foloweth

B. iii.

Ueth

That by fayth without workes
weth fayth in hym is take for as beleue in hym and
sometyme that at gothe before is taken for that as
foloweth, as maye apere wel to them that are ex-
ercised in reading of holy scripture, as the keye of
knowledg and the gospel are all one, for that one
cometh of the tother. Forthermore. Paule in the. 9
4. 19. ca. to the Ro. 1 in the. 3 to the Phyl. declareth
two maner of ryghtwysenes: one he calleth the ri-
ghtwisenes of the law or our owne rightwisnes, &
the tother the rightwisnes of god or of faith. The
rightwisnes of the law is that at is gottē by wor-
kes of the lawe, the ryghtwysnes of fayth is that
wherby God of hys mercye rekeneth vs ryghtwise
for our faythes sake. Outward workes shewe vs
rightwys before the worlde, but faythe iustifyeth
vs before God, Abrahams vtwarde dede in obeyn-
ge God and goyng forth to offer his sonne Isaac,
Gene. 22. and James. 2. was a testymony of hys
faith, and declared hym rightwys before men, af-
ter the rightwisnes of the law, but hys fayth iustis-
fied him before god lōge before ycr Isaac was bo-
rne. Gene. 15. Also we are iustified before God only
in that we are chosen in Chyist before the worlde
was created. Eph. 1. Of the which election and ius-
tification, our faith when god geueth it vs, certy-
fyeth our hartes, & afterwarde whē our fayth brea-
keth forth in to good workes (for trw faith cā not
be ydel) thē are our workes a testimony before mē
of oure foyth, so that our fayth is a secrete and a
suere persuaasion to our selve of our election before
God, and oure workes that procede of faith are a
testimony of our fayth to the worlde, of the which
outward workes the worlde iudgeth vs rightwys
after the rightwisnes of the lawe. But here let mē
take hede lest they despise the rightwisnes of faith
as heresie, & stāde to the rightwysnes of their owne
workes

a man is iustified. Roma. 7.

workes. Of whō thus speaketh paul. ro. 10. They are ignorāt of the rightwisnes whiche is alowed before god, & go about to stablethe their own right wisnes: wherfore they are not vnder the ryghtwisnes of God. There Paule (as I poynted you to be fore) bringeth in Moyses, Leviti. 18. & in Deutero. 30. describing these two rightwisnes, as one cōtra rie to the tother, of the which descriptiō I wyl not here tarpe, rede the places and Paules pistle to the Ro. & to the Gala. & vnderstād it if god wyl geue it you. Thys is therfore Paules sentence to the Romans in the thyrde chapter. We suppose that a man is iustified by fayth wythoute the workes of the lawe, vnderstanding it of iustification, and of that ryghtwisnes that is of lyuely fayth & alowed before God, as I haue declared it before. And for the probatiō of thys sentence, the Prophetes, chryst hys owne feise, and hys Apostles spent all theyr labours and lyurs, & especially Paule labourynge aboue all other to cōfyrme it, as it appereth in hys pistles, and especially in his pistle to the Romans. Wherin he layed thys sentence of the iustifyinge by fayth, at the begynninge as hys principall proposition and chiefe fōundation grouēded of the testimonye of Abakuc the prophete. Against the whych proposition, the Jew which sought for the rightwisnes of workes, as nowe do the false Christen, anon objected sayng, as you do nowe If faith only iustifieth, wherfore then is the lawe wyth so many good workes cōmaunded vs to fulfyl it? Paul answered. By the lawe come men into the knowledge of theyr synnes. And because ye shulde vnderstand by the lawe he mente the mozaill law, & not the cērimonial. He gaue exāple in the 7. ca. of þ mozaill law sayng. I had not knowē þ cōcupiscēse had bē synne except the law had saide. Thou shalt not lust

That by faith without works

And now therefore (saith he Rom. 3,) (the rightwisnes of God is made manifeste without the lawe by þe Gospel from faith to faith which rightwisnes was sometime preached of the Prophetes and proued by the testimony of the lawe, And now are men iustified frely by Goddis mercy and by the redemption that is in Iesu Christ thow we faith in his blood &c. Ro. 3. Then agen objecteth þe Jewes as nowe dothe the Christe/in the beginnige of the 4. ca, What the shal we saye to Abraham our father after þe fleshe: what got he by his workes? Was he not iustified by them? If Abraham (saith Paul) were iustified by his workes/ so hath he wherof to reioyse/ but not before God. And even here is James question coluted Iaco, 2. sayng Abraham our father. was he not iustified by his dedes when he wolde haue offered his sonne Isaac: yes verely as here saith Paule he had to reioyse before men but not before God that is to saye he had that dede which iustified him ad declared him iuste vtwardly before men with the rightwisnes of þe lawe for his obedience: but as concerninge the rightwisnes of faith before God (saith Paule) Abraham beleued in god and it was rekened him for rightwisnes. This is Paules firste argument to proue his principal propoicion which argument he taketh of þe example of Abraham father of the people of God In whom the forme of rightwismakinge was firste declared and set forth for our example, The seconde argumente Paule deduceth of the diffinition of this word: Was Rekened: whiche standeth in the sayd autozite of Genesis. 15, and it signifieth a rekeninge & a fre forgiveness of a dutye which the dettour is not able to paye sainge, To hi that worketh is the rewarde not rekened of fauoure but of dutye: And to him that worketh not but belea

A man is iustifie, Roma, 3.

neth on hi that iustifieth the vngodly. Faith is re-
kened (for rightwines) faith sayth he shd not wor-
kes) euen as Dauid sayth, Blessed is that man to
whome the lord rekeneth not his sinne he sayd
not blessed is he that worketh but he to whō God
rekeneth not synne that is to say althoughe he be
a sinner and not able to come oute of dette yet wil
not God of h's mercy reken it vnto hym ne laye it
to his charge for that the penitent sinner beleueth
that Christe made satisfaction for him & payd the
raunsome for it with his precious bloude. And v-
pon this fre forgiveness he sealed him a quitaun-
ce with the seale of circumcision which was a toke
to hi that he was iustified by h's faith, But we ha-
ue nowe a more suer & liuelier token of our right
wismakinge by faith for god hath confirmed vs
in Christe he hath anoynted vs he hath cōsigned
vs vnto him and geuen vs his holy goost for an er-
neste of his promise to be iustified by faith, 2. Cor 1
and Ephe. 1, thus sayng After that you harde the
Gospel which is the worde of truth wherein ye be-
leued ye were sealed with the holy spirit which
is to vs as an earnest peny to be assurde of our pro-
myssed heretage, whych is purchesed vs by redemp-
cion into the prayse of the gloze of God. No ar-
gumentes Paule maketh in the same 4. cap. to the
Romans, for the probation of hys sentence, & ppe
them oute yf you can and desyer God to geue you
vnderstandynge. Also ye shall knowe that Christe
came not as a lawyer lyke Moyses, but he was the
very redemer and recōciler of the beleuers thoro-
gh hys bloude into hys fathers fauoure & grace. The
lawe was geuen by Moyses, but remission of syn-
nes and the holy goost is geuen by Christe, Johan
1. ye and that vnto all & vpon all that beleue. Ro, 1
Oh what consolation is in this one place set forth

B. b.

for

That by fayth without workes
for feared and troubled consciences: Surely no tongue can expresse it, for althoughe we wante good workes (as we wante all, for there is not one that doth good, for we are all synners) yet let vs beleue that for Chyestes sake we are receyued frely into our fathers grace. Chys ryghtwysnes is set forth of hys mercy for vs, wythoute the workes of the law, wherfore surely, it were great blasphemye against Chyist, and no less defiling of his mercy seat, not to receyue the merites of hys passion, that is to say, the ryghtwysnes by fayth, but to turne it into our synfull workes. If any man (be he neuer so holy) shulde be iustified by his workes then had Chyist sayth Paule to the Gala. in the secōd chapter dyed in bayne for that same man: let vs therefore receyue Chyistes rightwisnes now offered vs let vs truste to hys ryghtwisnes and merites & not to our own, nor yet to any others, for al our rightwysnes sayth I saye in the. 64. chapter are as the spotted and foule clothes of a mēstrouse. It is verely a great blasphemie to refuse thys sure and free forgeuenes in Chyestes bloude, ye & a dampnable chyng to repete it as heresye and to seke for workes of our owne inuencion vpon this hope and be lyefe to deserue heuen and to be iustified by them. For thys article to be knowen Paule swet so sore in his pistles and laboured in hys preaching, But yet let not blynd carnal reason make this obyectiō agaynst hym sayng. If fayth wythout workes iustificieth, then nedde we not to do any good workes: Not so say, for by faith therfore are we iustified to thentente we shulde do good workes & neuer cease, and therfore Paule after that he had suffryently proued hys conclusyon, dyd set so in the. 12. Chapter to the Romans, mo good workes thē euer we are able to do, settinge workes in theyr place, and
fayth

a man is iustified. Roma. 3.

sayth in hyr place, for yf the workes ar not done of sayth, then are they synne. Roma. 14.

Now master p^rour because you ar not greatly acqweynted with Paules doctryne, although he be your patrone and paynted at your gates: because his argumētes ar to hyghe for them that neuer felt sayth, nor yet tasted the fealyng of the spiryte of sayth in the schole of the crosse. I wyl de'ced with you in a moze sensyble demonstratyon to proue Paules saiges trew & to dāpne your opiniō. Paul as he was goyng to persecute christes church was smiten downe a murtherer and rose againe a iustified mā, which yet had done no good workes, but beleeued in Iesu Christ that smyt hym downe & spake vnto hym, ergo faith only iustified. The yonge innocent nowe Christened and departed I thynke you wyl graūte is iustified, but not by his workes, ergo. The thefe that hanged by Christe was iustified vpo the crosse, but not for any workes s^t he ther dyd, ergo for hys sayth only. Wherfore sy, me thynke ye were to hastye to iudge me a Lutherane and an heretique for affirminge or holdyng any sayng of holy scripture, whych I knowe wel you vnderstand not. & to impute vnto me that whych I neuer sayd, and so proue y to accuse me where vpon to auorde the cruell tyrannye of my lorde your reuerent & spirituall father with his adherentes that yet fyght agaynst the Lorde and hys anoynted, I was cōstrained to lese all that I had and to flee. Syr stande you to your gyltynge good workes and glayouse meretes becurng to be iustified and forgeuen for them & not in christes deathe, and truste you to them (yf you wyl). For as for me whych am an heretique and a Lutherane in your opinon, I shall by goodes grace feare wyth Iobbe all my deades, and pray wyth Dauid.

O Lorde

Whether prestes

O lord I beseech the enter not into iudgement wyth thy seruaunte, but saue me & delyuer me for thy ryghtwysnes sake & not for myne, that is to say saue me for thy mercies sake & not for my merites. Also I shall by Goddes grace after that mesure of the fayth that god hath geue me, beleue to be saued in thys fayth, that is to saye, that my sauour Christe hath dyed for my synnes, & is risen for my ryghtwysmakynge by whose deth & sufferinges, my father in heuē is pleased & hath receyued me into his fauoure for christes bloudes sake, so þ now christe hath redemed me & saued me, he is myne, and al his merets are myne. Hys ryghtwysnes, hys wisdom, hys holynes, hys satisfactyon, hys fulfyllynge of the law, & all hys good deades ar myne, as sufficient to serue me for my saluatiō, and yet wyl I not cease to do good workes, but rather am I bounde for thys loue to do more then ever I am able, though I truste nether to my nowne nor yet to any others. Thus haue you a rekenyng of my faith as concernyng thys article. Now to your. 3. opinion.

After p̄iour of Newnham

Thyde opinion.

Your thyde opinion is, that I shulde holde that euery preste may haue a wyfe or a concubine, wher this may welbe your own opinion, for it was neuer myne I take god to recoorde þ a preist myght haue a concubine, but thys beleue hat it is lawfull & standeth with holy scripture, that euery preist whiche haue not the gifte of chastite, ought to haue hys own wyfe, & no nother mannes nor yet a concubine. Although your church m̄itāt (as you cal it for they ar better souldiers then preachers) permitteth the prestes in some places to haue theyr concubines paynge theyr annuell tributes to theyr bishopes for their lecençiall luste
and

may haue wyues.

and in many places, to theyr great claunder, theyr
Comissaries, Scribes with other officers winke at
theyr hoiedome & adultery for byibes, for fauoure,
or feare. You tolde me once secretly as we walked
after supper betwene your barne yarde and your
hygh gates, that the Pope had dispensed with the
Cardinall to kepe a concubine, whyche thyng then
(as lytel learning as I had) I coulde not beleue to
be lawfull, but that it had bene rather lawfull (for
as much as he had not the gyfte to lyne chastely if
ye sayd true) to haue maryed and liue in chaste ma-
trimony wyth hys owne wyfe. Nether beleue I
your church militant dyd godly to inhibit priest
or any woman to the holy & honourable sacramēt
of matrimony, whych God dyd institute for euery
man and woman that wolde receyue it, and denied
it no man, as a sacrament that maketh lawfull the
acte of wedlok, which comytteed wythout wedlok,
is synne and dampnable. You say that I toke for
my example saynte Peter, which was a priest, and
yet had he a wyfe, both before Christ called hym to
the office of an apostle, and also after hys callinge
Which example you can not denye. But then bring
you in for your helpe to confute my saynge your
brother celerer called, Iohā Berde, or Iohan Bal-
pho, a man of lyke learning and coulde beter skyl
in makynge of a peace like then in alledgyng of ho-
ly scripture saynge, that Peter vsed not hys wyfe
after hys calling, & to proue this he allegged Paul
in a certayne pistle (say you) for neyther of you could
tel wher in what pistle nor yet vnderstod you your
owne allegatyon saynge. They that haue wyues
let the be as though they had none. This text ther-
fore Paule wyrt not to Peter onley & to the other
maryed apostles, but to the Corintheans, and to all
vas that are of Chyistes church, ye to al the world,
nowe

Whether prestes

newe yf you vnderstande thys same Pauls saye
ge in the. 7. ca, in the first to the Corintheans. That
that haue wiues, let the be as though they had no-
ne as your brother Celerer allegged it for Peter,
that is to say let them not vse their wyues, the af-
ter your mindes, ought no mā that haue a wife to
haue the felosshyp of hys owne wyfe. Here maye
men se what clerkely dysputers ye are & what pre-
nye promotours & accusers of Christen men your
spirituall and most reuerend fathers in God haue
procured them. The texte therefore is thus vnder-
standen, as the circumstance of the letter declareth
it, let them that haue wiues be as though they had
none, that is, let not theyr mindes be so inordinatly
drownd in luste and tangled wyth hare for theyr
housholde that they be hyndzeth from preachynge
of the worde, yf they be called thereto, or els be let-
ted from the hearinge and folowynge of the worde
yf they be otherwyse called. By thys texte Paule
entended nolasse to forbydde amaryed mā the cha-
sse compaigne of hys wyfe and the due beneuolence
(as he calleth it in the same chapter) the byer &
seller to not vse hys goodes lawfully, whē he saith
in the texte folowynge. They that bye let them be
as though they possessed nothyng, that is to saye,
let them not be so grede ye glued to theyr goodes,
but that when they se occasyon they can be contēt
gladly to departe from them to releue the necessyte
of the pooze, & for the declaration of this hys min-
de he shewed the cause why he thus sayde, addyng
thereto sayng thus. For I wolde haue you without
to much hare and trouble. If Paule by thys texte
shuld forbydde any mā the cōpany of his wife (as
you dreamed) then shulde he saye contrary to hym-
selfe in the same chapter, sayng. Let the man geue
vnto his wife the due beneuolence, & let the wife li-
ke wyfe

may haue wyues,

hewyse vnto her housbād. But be it in case saht pe-
ter (as he dyd vndouted) had the cōpany of his wi-
fe after his callinge. dyd he offende god in so doing
or no? If ye saye that he offended, then blasphemē
you and dyshonour you the sacramēt of matrimo-
ny wherby god sanctified and made honozable the
chaste vse therof as Peter vled it. If he dyd not of-
fende, why then styke you so sore for Peter to de-
fend hym for well & lawfully doyng? But here and
ye were well opposed you myght be found in the
the heresy of the Caciās & like heretekes that dāp-
ned matrimony as vnpure, which god sanctified in
his word, and instituted as pure, holy, honourable
and good, honouryng it with his p̄sēs & fyrst mi-
racle, forbydding it no man or woman that wolde
marrye. To put you out of doute of Peters felow-
shyp wyth other Apostles wyth theyr wyues after
theyr callynge: ye shall know that there were at the
Corinthēas certayne false prophetes which obser-
ued Paules living & the other apostles (as you ob-
serued myne) to carpe theyr cōuersacion & to myne
the theyr auctorite, and to defame thē to the people
sayng (as it appereth by Paules answer) that he
fasted not, nor was chaste, but led hys wyfe about
wyth hym, vnto whō paule answered sharply on
thys maner 1. Cor. 9. Haue we not power to eate &
to dryke? Other haue we not power to leade about
syster to wyfe as well as ōther apostles & as the
brotherne of the lord and as Cephas? Other only
haue not I & Barnabas power this to do? Here is
it plaine that Cephas whych is called Peter with
other apostles led about theyr wyues wyth them.
whō paule after the maner of the scripture calleth
theyr sisters: n̄s dyd Abrahā. Gen 11, 20. Isaac. 26.
Salomō. Can. 4. for that they were of lyke faith &
proffessiō in Christes religiō with their housbādes.
why

Whether prestes

Why shoulde not the man be associated with hys wife whō god cōmaundeth to forsake father and mother, and to cleue to his wyfe? And Christ commaundeth also that whō God ioyneeth let no man separat? Thynke you that the Apostles regarded these commaundementes of god so lyght as to leaue theyr owne wyues one flesh & bloude wyth the knyght to gyther wyth so fast a bonde that only deeth must departe them? The wyfe sayth paul. 1. Corin. 7. hath no power ouer her own body, but her housbande. & lykewise the mā hath no pow. & ouer hys own body, but the wyfe, withdrowe not your selues one from a nother except it be with a cōmune consēt of both, and that but for a tyme (he saith not for euer both to go into relygion) but for a tyme, to geue your selues to fastyng and prayer, and afterwarde come againe vnto the same thing lest I sathan temple you for your incontīencie. The apostles for a suerty had cast matrimony in an higher reuerence and honoure then you thynke they had, and abhorred it not as vnpure & prophane as the forbydders thereof do, and as dyd like heretiques.

That a prest whych haue not the gyfte of chastite ought to haue his own wife it is manifest, by the Apostle 1. Cor. 7. sayng. & o auoyed fornicatiō let euery man haue hys wyfe, here he excepted no mā, no not a prest (yf a prest be a man) let hym haue his wyfe (sayth he) and not a concubine or a nother mannes wyfe, and let euery woman haue her housbāde. He excepteth neuer none nor any other religiousse. But here you wyl say that they haue vowed chastite. And I say it is chastite man and woman to lyue to gyther in chaste matrimony desirynge no nother. And yf you say that they haue vowed to lyue without the desyer of the felowshype & company of mā (for one to desyer a nother in minde is synne

may haue wyues.

Sinne except they be man & wyfe) whych you cal vir-
ginal chastite: the say I againe that they haue vow-
wed that thynge that lyeth not in theyr power, & so
performe they it neuer. They that vowe thys chas-
tite therfore let them loke before they leape. God
at the fyrst creacion grifted into man and woman
as he hath done into al creatures a certayn secreete
naturall properte to begete, to conceyue, & to byr-
ge forth another in like kinde & that lawfully with
honour. Whych naturall ordinaunce ano proper-
ty it lyeth not in man to aulter and to change, nor
yet to put awaye from hys harte the naturall loue
and desyre to the tother kinde whom God created
to be hys felowe helper vnto thys naturall effecte.
As more then it lyeth in the lybertye of the lyuelye
tree well planted to cease from bringyng forth hys
frutes in hir tyme, except God altered this his na-
turall ordinaunce by some singuler gifte. For it is
nother vowe nor mannes traditiō that may alte-
re nature. But yet many haue stryued to put awaye co-
cupiscens wythout matrimony and to obtayne a
gyfte of chastite by theyr own woikes and enforce-
mentes febleyng thair bodies: but þe more they stry-
ued agaynst nature, the lesse they preyayled, & the
more burnyng they suffred: and why? because they
despyled the remedy comaunded by goddes worde
to be receyued, & wete aboute to heale theyr decease
wyth thyr owne woikes and inuencions. God or-
dined chaste matrimony as an holy and honeste re-
medie for this naturall burnyng and vnlawful lu-
ste, comaunding by hys Apostle. 1. Corint. 7. that if
they can not be contynent & chaste, let them mar-
rye. For it is beter to marrye then to burne but your chur-
che militate bekeneth it beter, to burne in all maner
of filthy concupiscens and lust, ye to lyue in open a-
dultery and synne then to marrye. And therfore vns

Whether prestes

bet the pretence of the setting vp and extolling of
theyr inordinate orders / haue they so obserued the
glozy of honourable matrimony whō thei haue set
in such despyght & opprobrie reputyng it so vnpu-
re and vncleane, that it maye not be cōwped wryth
theyr holy orders, ne celebrated in certayne of theyr
state holy tymes of the yere without theyr dispē-
satiō. They thought thow the forbinding of ma-
trimony theyr prestes, to haue institute in their chur-
che a moze pure and cleane state of perfectiō then
euer God ordered, but to what a chaste ende theyr
holy p̄p̄ose is come, every man may se, for all the
worlde speke euell and shame of them, & euerie man
abhorre them for theyr pryde and vncleane lyuynge.
But wherfore dyd your churche implitant forbyde
theyr prestes to marrie? Bycause they were sure to
haue moze auantage by theyr adultery and hoze-
dome then euer they shuld haue by theyr chaste ma-
trimony. For yf they had wyues then shulde not
the Bishops, Cancellers, Commissaries, Scribes
and somners be fed so fat with theyr adultery and
synne as they are. Yf the prestes had wyues, then
shul they haue a beter name and fame, then shulde
the yoke & kares of matrimonye abate theyr pryde
and encrease in them vertue and mekenes. But pa-
rauenture they wyl say that the troubelous sorow-
wes and hartfull state of matrimony shuld hynder
them from preaching and teaching theyr parochi-
ans, naye verely, for nothyng hath lettēd them moze
from that office, then theyr welch by ydle and vn-
chast lyuynge and riches, and nothing shuld forther
it more then to haue experience of the crosse & trou-
ble, nothing moze hindreth the word then the prea-
cher therof to haue an euell name: & that the mooste
parte of the neuer preached nor taught theyr floke
nor neuer shall, and amonge these fewe that preas-
the

may haue wyues:

the bycause they haue no wiues: they destroye more wth they: euell example of lypynge, then euer they edifyed wth they: preachynge, whych scandalouse enoymite myght be reformed yf they wold receyue that honourable and holy remedye of chaste matrimony ordyned of God for them. Wedlok (sayth the Apostle Hebr in the. 13. cap.) is honourable for all men (he excepted none) and the chābre bed vndefyled, but hozemongers & adulterers god wylliuge. If it be honourable for al mē, how shuld it dishonour prestes that lyue in perpetual burning and desyre of other mēnes wyues, scruauntes and doughters: May may not chaste matrimony agre wth your holy orders: Is one sacrament iniurious, harmefull or dyshoneste to a nother: All your Church militant wth they: schole doctours say and affirme that the sacramentes geue grace to the receiuers of them, and how then happeneth it, that the holy ordred prestes maye not receyue the grace of matrimony: But (as I sayed befoze) wth out doute these forbydders of holpe matrimony are of the secte of those heretyques that dampned matrimony as vnpure, beleuyng that it may not be vsed wthoute synne: of the whyche now are those curates which wil inioyne they: parochiās that shal be maryed, one not to knowe the tother (abusynge Tobias exāple) in dayes after the celebratiō of the Sacramēt, & w^{ll} forbyde maryed persons to geue they: due beneuolēce (as Paul calleth it) to eche o^r ther in lēte & o^rther of they: holy tymes. These mē doutlesse beleue that the acte and vse of matrimony is synne and iniurious or irreuerēt vnto the same sacramente that maketh it holy, lawfull and honourable: these men know not the vertu & grace of the word of God, which maketh an holy and chaste acte of that whych is synne wthout of same word

Ep^l.

Paule

Whether preistes

Paule. 1. Thessa. 4. commaundeth the Thessalonians the holy and honourable vse of matrimony saying. Let every one of you know to possesse his vessel in holines & honour. Whych doctrine of Paule these curates rather ought to instructe them: then to inhibit them that thynge whych the word sanctifyeth and maketh honourable. Bysing the married people into this error and cōbraunce of consciens to beleue that they synne, whē they do well, & to make synne there none is. But the blynde leadeth syl the blynde. Paule in hys Bystles bothe to Tymothe and Titus warned them that among al other qualites and conditions belongyng to any man to be chosen preist or ouer seer of Chrystes flock, they should se that he were a maried man & the man of one wyfe, that is to say, a lyuer in chaste matrimony. And wherfore cōmaunded Paule so diligently this point of matrimony to be obserued. Merely bycause he wolde haue them blamelesse, for he se no better remedy for theyr chastyte and good fame to be preserued thē by chaste matrimony. And why he esteemed a married mā worthy for the cure of any parryshe, he telleth Timothe saying: for yf it be sene vnto you that he gouerneth well hys owne householde, byngyng vs hys chyldren in subiectiō with all reuerence: then may you suppose that the same man shal also wel instructe and teache an hole parryshe or towne. But yf he can not rule and gouerne hys own house (saith Paul) how shal he teache and take the charge and cure of the congregatyon of god. Paul saith. 1. Cor. 7, that maried persons shal haue bodely trouble, & what is trouble els but to be cast in to the pleasure of god to learne muche vertue. The gouerning of his house is an introduction vnto a greater cure, there shal he practise & begynne to manyshe in time, & learne to correte wpyth discre-

may haue wyues.

discrecyon and loue, now to be rouge and sharpe,
then to be mercyfull and softe, al in time & in good
order to kepe them in subiection, feare & learnyng
Then must he learne to beare the wea'nes & syke-
nes of wife, childzen, and seruañtes with other vi-
sitatiōs of god as losse of goodes, deeth of hys chil-
dzen, or wyfe. & yth other infinire aduersites & cō-
mune hares of matrimony. This though Paule
to be a schole & introduction into the spiritual cure
of an hole parette. But at this schole were neuer
our preistes & Bishops, but rather brought vp in
courtly welthe and luste. &c. They haue formed &
reformed manye peres all other states and other
mēnes lyuynges, vntyll now they theyr selfe ar so
farre out of frame, that no liate or order hath mo-
re neede of reformation then they theyr selues. And
the worde of God that shulde reforme theyr enor-
mites: they wyl not suffer it to come into light: but
god for his mercie redyesse this wicked state. Amen.
It is not so longe a go that chaste matrimony
was forbode the preistes. For at the request of Ni-
cene (whē they had wyues) where they wold haue
first separated and diuorced them from theyr wy-
ues. There rose vp an holy man & cōfessor called
Daphuncius (loke in the decrees. 3. distinct. 1. in. 2.
lib. Ecclesiasti tripartite historie Euphphanio scho-
last interprete. cap. 4) which mā said stiffly against
it, affirming that wedlok was honourable for all
men & that it is chastite, a mā to holde hym to hys
owne wife. And thus perswaded he the general cō-
sell, that they shuld not lape suche a burden vpon
any men, affyrmyng it to be greuouse. Wherby
shuld be the occasyon of fornicaciō & adultery both
to them that were the maryd and to theyr wyues.
These wordes spake Daphuncius in the presens
of all the counsell: notwithstanding yet he him selfe

L.iii.

was

Whether prestes

was no marved man. And the counsel commended
and allowed hys sentence, and decreed nothyng as
concernyng that matter at that tyme, but lefte it in
euery mannes lybertie: but sith that time the church
(as they saye) hath forboden them to marpe.
Here ye may se that other that counsell dyd a mis-
se and erred in approuyng it lawfull for the to ha-
ue wyue or els the church that dyd forbyde it: but
the counsell can not erre (saye they) wherfore then
the church erred that decreed the contrary? Of the
whych Church thus prophesied Paule in the. 4.
Chapter of the fyrste pistle to Timothee saing, that
in the later dayes some shulde departe frome the
fayth, geuyng hede to spytes of erreure, and to
the deuell the doctryne of men speakyng lyes tho-
row hypocrisie, haunyng theyr consciences marked
wyth a hott yerne, forbyddyng to marpe, and com-
maunding to abstaine fro meates which god cre-
ated to be receyued with geuyng thanks. &c. Thus
maye you se how lyuely Paule dyd set forth your
Church militant here in erth in our own coloures
that forbode matrimonye and meates. &c. ye and of
what spirite she is gouerned, and whose doctryne
she folowethe. Oh good God, howe many soules
haue they drawen wyth theyr sekies to hell by this
one law wyth forbyddyng man & womā to marpe.
What burninges, what concupiscēces and vnlaw-
full lustes haue thys Synagoge of Satan caused
and compelled to raygne and to be karyed aboute
in these persons hartes daye and nyght, that wold
marpe and mape, and dare not: ye what adultery
fornicacion wyth other vscleanneses foloweth vp-
pon this deuell the doctrine and law of forbyddin-
ge matrimonye? And yet thoughtt they (if coue-
tuousnes & ambiciouse dominio were not the cau-
se (to haue institute and set by a moze pure spery-
tual

may haue wyues.

small state and order then euer God made. But the holy frutes of theyr spirituall ordynaunce declare the gostlye autor, your brother Celerer (saye you) asked me wherfoze the Church militant ordered that the minystrs of it shulde not haue wyues or concubines as well nowe as then, vnto the whych question you sayne an answere in my name lyke as you sayned the interrogatiō, for if he had asked me any such question: I wold haue denyed his false suppositiō, for befoze thys deuelling the ordynaunce they had no concubines but lawful wyues, & the answer that you sayne is impertinēt to such a question. Wherfoze yf I shuld haue answered him demanding me why the church militāt ordered that they shulde haue no wyues, I wolde haue said, because they thought to haue a better auantage by theyr cōcubines then by theyr wyues, & because matrimony is more cōbys & karefull, then to lue with another mannes wyfe or wyth an hoze, whom he may forsake and take another whē he lusteth. But you thought your letters shuld neuer come to light and therfoze you wyttte your pleasure.

But God at laste shall aske a rekenynge wherfoze hys holy sacramēt first of all institute is now forbidden & despyled, wherfoze they persone & torment prestes that marye. As verely as the bloude of Abell cryed & obtayned vengeance, shal the bloude of other good men vexed & clayne, obtayne the same to fall vpon these persuers & shedders of lyke innocent bloud for keping of goddes cōmaūdemētes.

Whether a laye man may heare cōfessiōs.

Quertly. you saye that my opiniō was, that every laye man may heare cōfessiōs, Sir I am not remēbred þ̄ euer I had any cōmunicatiō w you of this mater: but if I had: I thiſe I had said not þ̄ euery laye mā, but some lay mā
and

Whether a laye man

and that after this foyme which **Chyſt** preſcribeth
in the .5. chapter of **Mathew**, preferring loue and
cōcorde all ſacrifices, as yf a man hath offended his
brother and afterward touched wth repentaunce
do to hym knowleggng hys offence deſirng hym
of forgiuenes reconcylyng eche other: do not thys
laye mē that heareth and forgeueth hym heare hys
confessiō and absolue hym: Also yf a man hath a-
ny grugge and inquietnes in hys consciens by the
reaso of synne committed that euermore troubleth
and fereth hym of dampnation, and thys man can
not be quiet and cōforted ne haue any peace in hys
hart and assured how & by what meanes he maye
haue that sure forgiuenes, whych is thow sayth
in **Chyſt**, wthout the whiche no consciens maye
be sure and at rest from the face of sinne and dāp-
nacion, of the whiche quete reste **Paule** speaketh
to the **Romās** in the .5. chapter, sayng **Bycause we**
are iustified by sayth we ar at peace with god thow
com our Lord Iesus Chyſt. &c. and bycause there
ar now so manye blynde curates that knowe not
thys souerayne remedy for sinfull and vnquiet cō-
sciens, but rather dampne it for heresie and per-
secute it. If such troubled consciens (I say) go vns
to a dyscret learned laye man for wate of learned
preist (as now thanked be god there ar mo laye mē
that know thys salue then prestes) for counsell and
conforte, shewyng hym his greife and de cease deſes-
ryng hys counsell and prayer: doth not thys man
after **James mynde** sayng. **Confesse o: shew your**
sinnes to eche other, and pray one for another that
you may be saued: Then say you that your bro-
ther celered sayd that it was law ful but in time of
great nede. Merely I neuer see greater nede then
euen now to feche thys hollesome and swete salue
that is to say, that only sayth in **Chyſtes** deith in-
flicteth

may heare confessions.

Askeeth and let our hartes at reste at the laye man
or womē: the prestes for the most parte ar so igno-
raunte, so proude and so maliciouse that they had
leuer persecute thys sauing helth of mannes soule,
then to receyue it & minister it to theyr synn flocke.

¶ But these two maner of confessions presuppose
a penitēt and a contryte hart humbled and vnflay-
nedly confessed befoze God. Of the whych maner
of confession Dauid speaketh in the. 32. psal, af-
ter the Hebrew compte in the. 5. verse: I sayde, I
shall confesse my vngodlynnes whych is against me
to y Lord, and euē strapt thou forgeuest it me. Per-
ther is it goddes law that mennes consciēces shuld
be clogged wpth tellng of all theyr synnes that es-
uer they haue done in to a prestes eare: whych is
impossible for any man to do. Whē Dauid sayth
psal. 19. Who may attayne to the knowleg of his
synfull nature? Whych Ieremie cap. 17. cōfirmeth
sayng. Shewd and vnable to be serched is mans
nes harte. Who can numbze and tell al hys syn-
nes with so many circumstāces as the Popes law
prescribeth vs: and yet his disciples teach vs and
preache that we cā haue no forgyuenes of our syn-
nes, except we cōfesse thē into theyr cares. Whych
doctrine not onely vereth not a lytell many a good
symple consciens: but bringeth many for feare and
shame into desperation. If no synne be forgyuen
wthout it be rehered and tolde thē in theyr car-
res as they teach vs, thē shall we neuer haue qui-
et consciences. For we commytte full many & they
to, whych we can nether see nor remember. Also it
is no small iniurie to Chyistes bloude to attribute
the forgyuenes of our synnes (as they teach) to the
selfe cōfession. Whē it is only fayth in goddes pro-
mise thozow Chyistes bloud that bringeth vs for-
gyuenes of our synnes & geueth vs reste and peace

L. v.

in our

Whether a laye man
in our consciences. Roma in the.5 Chapter. And
yet to stablish the theyr combyouse confession they are
not ashamed to abuse the holy scripture changyng
the truth(as Paul saith to the Romas in the fyrst
Chapter) in to a lye, takynge for them thys place
of Mathew in the.8. Chapter where Chyyst commaunded
the mā healed of hys lepye to go & shew
hym selfe vnto the p̄ste. Whych place maketh
playne agynst them. For the man was hole and
cleane bothe body and soule before he had hym go
for hys fayth first had purified his harte, and then
Chyriste healed hys hodye, for Chyristes cures were
perfite in healyng the hole man. Nowe this man
healed, Chyriste bad hym go shew hym selfe to the
p̄ste, he bad hym not go shew hym selfe to the
p̄p̄ste. He bad hym go shew hys skinne and body.
For the p̄stes office was to iuge & to decerne whe
ther the lepye was gone or not, and to dyspose
the offering for the clensyng of the soze, and to ha-
ue a good porcyon therof for hys duty, as ye may
reade Levitici in the.13. and.14. chapter, and as the
texte folowing in Mathew declareth, yf you wold
diligently note it, and conferre the lawe and the
Gospell togyther and remember that Chyrist sayd
he came not to breake Moses lawe but to fulfil it
Chyriste therfore wold not defraude them of theyr
duty, nether be p̄iudice vnto theyr offyce, lest
they shulde haue accused hym of breakyng of Mo-
ses lawe, for they hunted for such occasyons faste
ynough to byng hym away, and therfore he bad
the man now healed go shew hym selfe to the p̄ste,
that the p̄st myght haue hys p̄iurlege in the
iugement of hys clensyng of the lepye, addyng to
thys commaundement, that he shuld offer the gyft
that Moses commaunded to be offered (for thys
was that moysell that the couetouse p̄ste gaped
for)

may heare confessions

to gredeley for) and Chryste wolde not the p[re]ste to be disapointed of hys p[ro]p[er]ty, adding also these wordes. In to a testimony to them selfe, that is, to testifie to the p[re]stes hartes, that althoughe they h[ate]d to take hym as a breaker of Moyses lawe, yet here in thys cure they mygh well see him obserue it into they[re] own cōdempnatiō, if they did other wise accuse him as any trāsgressour therof, as thei did not with standing at the last, they[re] own cōsciens wytnesyn agaynst them, And even of the violēt wrecsynng and false interpretynng of hys owne texte to serue for our spiritual helpes and they[re] ambicyouse impery men may gather and see playnly many other places and textes of holy scripture to be lyke wise peruerted and tourne into they[re] tradycions. But God auenge & deliuer once his pure holy worde from the captiuite of these pestelēt thornes and gloxouse glosynng hypocrites. Amen.

Of pilgrimages and worshyp-
ping of Images.

Then you say that I wold haue men iudicacion that w[er]e on pilgrimag, for what cause it came not thē into your minde, lok & you can call the cause in to your minde, & who tolde you this, for I cā tell you full well, & who cōspired w[ith] you to obserue me & to wyte my saynges and to cōceyue such secret letters, but the lord wyll se to it & auēge Eze. 5. Hy[er] I mocked thē not, but he that sitteth in heuē hath thē iudicatiō. It is the lord that scometh thē. Psal 2 and that w[or]thely because they forsake hym the liuing god alone for all sufficient, and euer ready to helpe all that call vpon hym in fayth & veryte, and wyll runne after straunge goddes, into hylles, wodes and solitary places, there to worshype stocks & stones (ye & parauēture to do worse thynges) of mannes making
Arc

Of pylgrimages

Are not these men to be laughed at, or rather to be lamented, that may and ought to worshipe god at home in theyr chamber, and yet wyl forsake, wyfe, chyldren and houtholde (whose presens they be-
houe) and spende both body and goodes in longe and wearie trauelynges to fall downe and worshi-
pe a stocke or a stone made with mannes hande? Are not these the people scatered so brode thowout al the lande of Egypte to seke chaffe? Crodi in the. 5. chapter. Reade the seconde precepte as it sta-
deth Crodi in the. 20. chapter, reade the lawe, the Prophetes and the new testament, and loke how greuoulye God threateneth these godgoers and sainte sek-
ers that shulde haue but one God, hym only to honour and to serue, as Chryst testifed in the. 4. chapter of Mathew, and that in spiryt and truthe euen at home in theyr hartes. Stande it not
written Crodi in the. 22 chapter. He that offereth to any goddes, that is to say, vnto any ymage, sa-
ue vnto the Lorde onely: let hym dye wythoute re-
demprion. He abhorred straunge goddes so sore, that he forbode his people to name them, Crodi in the. 23. Chapter. Heare what I saye saith in the. 65
chapter. I haue stretched forth my handes all thys longe tyme past vnto a nacion that forsaketh me, and seketh straunge Goddes, whych nacyon goth
not the ryght waye, that is to saye, not after my mynd and commaundementes. Whych nacyon ex-
aspereth and angreth me beyng present, and yet go they forth, to offre in groues and wodes, doyn-
ge sacrifices there at autares of stone, sytting and knelyng by tombes and shynes, sleaping in chur-
ches full of images: let the schole men excuse thys fallynge downe befoze images kissing of theyr fete,
kneling, prayng, holding vp of handes, steking vp of candles, and geyuge them gyftes. &c. callynge

and woꝛshipping of images.

foꝛ they helpe in siknes & perel of making their vo-
wes vnto them. Let them cloke theyꝝ woꝛshyppe
with Dulle and Hyperdulla and yet shall it be I-
dolatria, when they haue made the beste foꝛ them
chat they ca. God wyl not be woꝛshyped with our
inuencions, but as he him selfe hath commaunded
he foꝛbode euen the makynge of Images. foꝛ he se
that they shulde steale awaye his woꝛshipe. Thus
sayd he I saie in the. 4. chapt. I am he that is cal-
led the lord: whych geue not my gloꝛy to any other
creature nether yet my prayse to any karuen Ima-
ges. Excepte you be ashamed of your stockes and
Idoles in wodes and hylles, in whom you deligh-
ted and leaue your groues and gardens, whych ye
thoꝛse foꝛ your selues, you shalbe lyke okes whose
leaves fall a waye and lyke a garde with out wa-
ter, foꝛ the glysteryng gloꝛy of these Images shall
be turned into stubbe, and the makers of them in
to sparkers of fyre, and both of them shalbe burne
te by to gyther noman quenchyng them I saie in
the fyfthe chapter. Reade in also in the ende of the
seconde chapter. And heare what the prophet Ba-
ruch saith of those Idolatres in the. 6. chap. Their
goddess verely haue golde crownes vpon their hea-
des, from whom the prestes fetch the golde and siluer
and bestow it vpon theyꝝ selues. Also they geue of
the same golde and Jewels to hoꝛes and make ga-
pe theyꝝ harlettes theyꝝ wyth, and after that these
harlettes haue offered them agayne, they receyue
them and decke theyꝝ goddess with the same. And
yet are not these goddess cleane from rouste & woꝛ-
mes, althoughe they be koured & deckt wyth pur-
ple, they muste wyꝑe awaye the duste frome theyꝝ
faces, foꝛ theyꝝ houses are full of duste, &c.

Reade the. 44. Chapter
of I saie.

A laste you put your most reuerēde fathet
in mīde for forgetting, saing: But I beseeche
your lordship no cerature may know that
I, or any of mine do shew you of thīges, for
thē I shal lese þe fauour of many in my coutry, &c.
Oh puel fauourde oules, backes, & night raues that
thus feare the lyght. *¶* negotiū perambulās in te-
nebris *¶* priuū poplō walking in derknes. Fered
you mē more thē god: Had you leue lese þe fauour
of God then of men? Is thys the zeale you bare to
gods worde? Had you leuer let it lye styll strangled
wyth hēselpe thē you shalbe dysclofed and lese the
fauour of mē? What chrystē mā wold wyth draw
you hys fauour for auengyng Gods truthe from
heresye? These ar the godly spirytual that take so
great payne in persecutyng, p̄soning & putting to
deth with so great labours & study the pooze inno-
cent soules & menbres of Chyste for the pure zeale
they haue to god & to hys word: secretly they dare
accuse, but not opely. In darkenes dare they stāde
and shoforth their arowes dypped in venome, but
not in the lyght. They thynke to make the truthe a
lyer whych saith in hys gospel: there is nothyng so
secretly done but it shalbe disclosed. But it is your
owne glory your own honour and ydle beles luste
that you seke & hont for so gredely, and not to deli-
uer Gods truthe from heresyces, for it is hys trewe
worde and the very lychly membres of hys pooze
church that you yet persecute so cruelly, Which ab-
hominable blyndnes yf you wyl not know & repēt
you at so many daily exhortatiōs, warnynges, and
thretenynges by goddes own word both in Latine
and in Englyshe so mercyfull offered you: loke for
no nother but the vengeaunce and wyath of God
now hāging ouer your heades, thowly to be pow-
red downe vpo you. Plages daily ar sēt into your
kyngs.

kyngdome, and euen the Popes hed which is Antechrist is now broken, Babylon is fallen in dede, and all her karuen and grauen goddes ar brest against the ground. I saye in the. 21. chapter. Fle you therfore out of Babylon & let euery man saue hys lyfe. Ieremie in the. 51. chapter. For there ar many thynges that threth an heuy fal and chang to your Popes kyngdom. The Lord of powers hath decrede to abate the pryde of all stoutenes, & to pluck downe all the great gloypoule of therthe. I saye in the. 23. chapter. It is the worde of God (I tell you yet againe) that they and you persecute so cruelly. It is Chyste whom you fyght agaynst in vayne so blindely, and it is the breath of hys mouth, that is to say his almighty word that shal destroye you. But wherefore wolde you not that any creature shuld knowe that you accused me. Merely Chyste declareth the cause in the thyrde chapter of Iohan sayng. Men loued the darkenes more the the lyght because their workes were euill, for euery mā that doth euyl hateth the lyght, nether cometh he to the lyght lest hys workes be reproued. God be praysed wyth lyke as at the begynninge he drew forth the lyght of darkenes, now causeth the truthe to com forth thowow your false opinions & letters. Amē. Your spirituall father was negligent in keepynge your letters. Maledictus homo qui confidit in homine: et carnem facit brachium suum. Ieremie in the. 17, Chapter,

I Nowe (Master Pryour) yf you canne declare your opinions otherwyle and confirme the by holy scripture truely and purely vnderstonden: shewe forth the pour mynde in the name of God, and I shall gladly make answer agayne therunto: but in the meane reason (as ryghte is and besemeth euery chyste) I submitte this my answer to your letters
vnto

unto the tryall of goddes worde and to hys church
that can and will iuge it after the scripture by the
spirit of God, Qui misereatur ⁊ benedicat tibi.

Illuminet vultum suum super te vt cognoscas in
terra viam suam, et in omnibus gentibus salutare
suum. Amen.

Yours to hys litel power George Joye.

The storie of my state, after the bishop
had receyued the pypours
letters.



In the Waterdaye seuenmyght be-
fore aduent sondaye, the yere of
our Lorde M.D. LXXXIII. there
were letters sent as from the Car-
dinall by one of hys offycers to
Cambridge, deliuered to the vps-
e Cancellor called Doctor Ed-
monds master of Peter college, where I was the
scholwr. In whiche letters he was commaunded
to sende me vp to appeare at Westminster þ wen-
desdaye folowynge at ix. of the clok wyth Bilney
and Arture, for certayne erroneus oppynions. &c.
Our master sent for me on the morow in to the co-
trey, and I came to hym, on the mondaye. He shew-
ed me the letters, I red them, and sawe the Car-
dinals sygne manuell subscribed in great letters,
and his seale. I gotte me horse when it snowed, and
was colde, and came to London and so to West-
minster not longe after my howre, when Bilney
and Arture were in examinacyon. Whiche thyng
when I harde of, and knewe but those two poore
shepe amonge so many cruel wolues I was not ou-
er hasty to thruste in amōge them, for there was
a shew

A shrewd manney of bishops besides the Cardinal
with other of th: p: factiō. And I thought to heare
howe these two lytell lambes wulde speede yere I
wold put my selfe into those lyōs mouthes. I wēt
to my diner & taried walkyng in the cyte. At last on
the Saturday I came to a Master of myne called
Syr Wyllyam Gascoigne, the Cardinales tresur-
rer: and shewed hym my errende, but he kniwe all
th: cōuapaunce of my cause better thē I (for I be-
leue yet he was the authoz of a: l my trouble) and
he bad me go in to the chamber of presēs & there to
our Capon shuld present me to the Cardinall. I
was but a course courtier neuer before hearynge
this terme chāber of p: sēre ne knew where it was
and I was halfe a shamed to aske after it, & went
in to alonge entyre on the lefte hande, and at laste
happened vpon a doze & knocked, and one opened
it & when I loked in, it was the kichē, then I went
backe into the hal, & asked for the chamber of pre-
sence & one paynted me vp a paper of stayers. The-
re itode I in the chamber of presēce when I wold
wyth all my harte haue ben absent, waytyng for
doctour Capō almost an hower, for I was not o-
uer hasty to aske after hym, there no mā knew me
nor I them. there was a great fyre in the chamber
the wetter was colde, and I saw now and than a
Bishop come out, but I durste not stand nyrge the
fyre for feare of burnyng, they: was in all aboute
a dosen bishops, whose solemne and lordely lokys
pleased my not. Whom when I behelde betwene
me & the fyre as they passed forbye, in good faythe
me though I saw nothing els but the galouse and
the hangmē: but as grace was nō of thē knew me
Then the tresurer sent for me downe into his chā-
ber, and there he tolde me, that the Cardynal sente
not for me. Then I beganne to smell they: secreete

D

cons

conuayauce, & howe they had counterfeted theyr
lordes the Cardinales letters. And here the tresu-
rer sent me to the bishope of Lyncolne, tellynge me
that a suffragane had accused me. Whych suffra-
gane I neuer see nor knew. I wēt a good pale to-
ward the bishops place & ouertoke hys chaunceler
called doctour Rains shewing him þ̄ I wold spea-
ke wyth my lord, he shewed my lord of me and said
that I must come againe the moynynge at .vi. of the
clocke. I did so, & wayted for my lord at the stape-
ers tote til it was about .vi. My lord came down
and I dyd my dutye to hym, he asked me, be you
M. Joye:re forsothe my lord & I. Abyde said he
wyth my Chaunceler tyll I come agayne (for my
lord w all the bishopes toke theyr barges to wayte
vpon the Cardinall that moynynge to Grenewiche
to the kyng) I desired my lord to be good lord vnto
me & shew me eys pleasure, what hys lordshype
wold w me, & wherfore I am thus sent vnto hym
and he answered me like a lord & bad me tary with
his chaunceler & sayd I shuld wayte vpon his laiser
there toke I my leue of my lord & saw him nomore
¶ Then bycause M. Gascoigne rode home þ̄ sa-
me day into Bedforde Shier, & bad me ouer cuen to
come againe on the morow & tell him how I sped:
I desyerde M. chaunceler to go to him promisyng
to come agayne at such a tyme as he wold apointe
me at my lordes coming home, for he tolde me that
my lord wold come agayne the same day about .ii.
or .iii. of the cloke. I came to M. Gascoigne whych
I percepued by his wordes fauored me not, & he re-
buked me be cause I studied Arigene, whych was
an heretike said he, & he said þ̄ I helde such opiniōs
as did Bilney & Arture: which discōforted me very
soze, whē I percepued him to be my enemye whom
I toke for my good master: there I saw hym laste
Then

Then came I to the byshopes place agayne at my
houre & shewed my selfe to M. chaunceler. And there
daunced I a colde attendance tyll all most nyght, &
yet my lord was not come, then I wet to M. chaun-
celer wpth whō was Watson the scribe, desyring
him that I mought departe for I though my lord
wold not come home that nyght, sayng that I had
farre to my lodging, & I loued not to walke late lo
the they were I perceyued, and especially the scribe
that I shulde go: but they wolde nether byd me to
supper nor prompse me lodgyng, & I made haste
sayng that I wold come agayne on the morow to
se & my lord were come home. Then sayd the scribe
where is your lodgig: & here I was so bold to ma-
ke the scribe a lye for hys askyng, telling hym that
I laye at the grene dragon toward Bishops gate
when I laye a myle of, euen a contrary waye, for
I neuer trusted Scribes nor phariseis, & I percey-
ued he asked me not for any good. Here I had the
bothe good nyght. As I wet now I thought thus
with my selfe, I am a scholer of Cambridge vnder
only þ vice chauncelers iurisdiction & vnder the great
God the Cardinal, & M. Galceinge said the Car-
dinall sent not for me, I wyll take a byethe pere I
come to these mē agayne. On the morowe I was
not ouer hastie to come to the chaunceler, but as I
walked in the citie, I met w a scoler of Cambrdyg
and he tolde me þ the bishop of Lincolne had sent
hys seruaunt besely to enquire & to seke me, what
is the matter w I: Mary w he it is sayde that he
wold geue you a benefice for preachyng in hys dio-
cese, A benefice w I: ye a Malefice rather, for so re-
warde they men for weldoyng. Then I gotte me
horse & rode fro my Benefice, & lefte college and all
that I had and conuayed me selfe towarde the sea
side ready to flee farther yf nede were. But many

a foule Jeopardouse & sorrowfull iourny had I yere
 I came there. And in my travelig I mette with
 a good felowe of mi olde aquaiaunce which mer-
 ueled gretly to see me in so straunge a countrey to
 whome I opened my minde shewing him partely
 of my harte ful state, troublouse & paynfull iournes
 that I had both by vnknowne waies & also by ni-
 ght many times. Be my trowthe q̃ he I meruel ye
 be not robbed so many theuſhe wayes as you ha-
 ue ryden. And then he warned me of a theuſhe pla-
 ce that I must nedes ride bye, & asked hym agayne
 know you the place & what great men dwel ther a-
 boutes? he well sayd he, then q̃ I But dwel ther a-
 ny bishopes that waye? (for I had leuer haue met
 te with .xx. theues thē wyth one biſhōpe) nay q̃ he
 then was I glad, & rode on my waye, & euer bleſ-
 sed me from byſhopes, But the biſhop of Lincolne
 layed p̄uey wait for me to be takē & my fete bound
 vnder an hoſe hely to brought in him. Then be as
 the great byſhop of Ely our viſitour, angry ſupra
 modum, and yet he wolde haue c̄pted me viſis & mo-
 dis exp̄ſed me my college when I was gone (had
 my flyght p̄uened his comyng, Sed benedictus
 dominus qui non dedit me in captione dentibus e-
 ozum. Amen.

C Nowe M. priour, if there be any thyng in thys
 my anſwere that offendeth you, blame your ſelfe &
 not me, you fiſte rolled the ſtone, & I am not yet
 (thanked be god) ſo feabled, but that by gods hel-
 pe, I am able to rolle it you agayne, not to hurte
 you as you hurted me, but rather to heale your ig-
 norauce wyth the true knowleg of goddes word
 And where as I am not ſo paciēt in my anſwere
 as I ought to be, & as you deſp̄ze, I praye you im-
 pute it vnto the cōmune deceaſe of all mē borne of
 Adā whoſe childe I am, & yet ſtāed w̄ thoſe carnal
 affectes

affectes couked out of him fro my cōceptiō: cā not
be fully mortified but by death, then to be perfitt
renued in spirit & made lyke oure bꝛother Chꝛyste
the fꝛste begotē amōg hys many bꝛotheren. But
yet of thys one pꝛesent conforte we are here al sure
that belue in goddes pꝛomiꝛe, that is to say, al our
infirmities & synne (of the whych as lōge as we are
in this mortal fleshe we cā not be perfittly deliuerd)
to be swelowed in chꝛistes deyth thow to our faith,
nether shall they be imputed vnto vs, Chꝛist being
our ryghtuousnes, wysdome, holines, our redemp-
tion, & our satisfactiō befoꝛe his father, your let-
ters (as god knoweth) wrought me much trouble, &
moze thē I wyl expresse at this time, but much mo-
re had they wrought me yf I had tarped, they drew
out of my bꝛeste many a depe syghe, & many a salte
teare oute of my eyes, they made me sodenly to fle,
to forsake my pooꝛe lyuing, my college, my lerning
my pꝛomociō and al that I had. They drew me
foꝛthe wꝛth great pouertie & not with a litle heuꝛ-
nes & perell by sea & lande out of my native londe
Whose desyre yet holdeth me, foꝛ that I would e
right gladly returne & dare not, beyng exiled into a
strang lande amōge rude & boisterous peopel, with
whose maners I can not wel agre, which is to me
no lytell crosse, your letters caused me not onely to
forsake my kynne & frēdes, but they sꝛaūdered me
so greuoufly that they made them to forsake me, &
so to hate me that yet I can not come againe in to
theyꝛ fauour, foꝛ they abhoyred me so sore after þ
your secrete letters had openly defamed me, that
they wolde not suffer me to come into their houses
noz speake wꝛth me, noꝛ helpe me, but fled fro me
& lothed me as I had bē a kockatrice whiche slaieth
only in his syght, which befoꝛe both loued me and
were ryght glad of my company, which all I dare

not ascribe vnto any inward malice that you shuld
haue borne agaynst me whych neuer offended you:
but only to euell counsell & ignoraunce, for I thinke
you haue a good zeale to god, but (as Paule sayth)
not according to knowlege. For yf you had know
en Christe & hys worde you wold neuer haue done
thus vnto me I know it well. But I forget it and
forgiue it you as I wolde God to forgiue me my
sinnes, desiering only a better mind in you endued
with perfite knowlege & faith wher vpon I writte
thys answere for your instructioun to deliuer you
(yf God will) from ignoraunce & errours: for ma-
ny a mā beleueth another to erre, whē he hym selfe
is fare out of the waye, but the scripture bryngeth
euery man into the ryght way & the very spirituall
iudgeth al thynges. Now therfore that we mought
both fauour & vnderstand a lyke one thing accor-
dinge to Iesu Christ: & glozifie god the father with
one minde and mouth. I desyre you to reade my an-
swer yet againe with a paciēce & with an hart pur-
ged from all carnall affectes, & conferre it with the
scriptures purely not wrested with mennes gloses
nor wyth longe customes, nor yet wyth the Popes
decrees & hys churche whych wythout the scriptur-
es are dāpned in there owne selfe, for he hath decla-
red & declareth hym selfe dayly with his mēbres to
be nothyng lesse then those men whych haue bene
hitherto receyued & taken of many and yet do day-
ly persuaade & boist them to be, the word of God cō-
trary wise vttering him with all his to be that ad-
uersary of whom Paule prophcyed & paynted so
lyuely vnder the persone of that synfull man & sone
of perdition in the seconde chapter of the secōde pi-
stle to the Thessalonians, warnynge vs of thys ad-
uersary & Antichriste, sayng: Let noman deceyue
you by any meanes, for the lord cometh not except
there

ther come a departinge before (of the which departinge reader. 1. Timo. in the fowerth chapter, and in one place of þe scripture after Peters mind expounde another) and that synfull man be opened euen the sonne of perdition whych is an aduersary, and is extolled agaynst all that is called God, & getteth him selfe a worshipp aboue all worshyp & honour so that he shall lytte in the temple of God, & shewe hym selfe as god. Paule saith that we are the temple of God. and doth not the Pope and his with theyr traditions sitte deeper in our consciences then God with his comaundementes. Men make more conscience at the breaking of the popes lawes then goddes, and fere more to breke them then Goddes, for the breaking of the Popes lawes only is all thys persecution, prisoninge, losse of goodes, shame and burnyng, and not for the transgressinge of goddes preceptes. The very churche of God neuer persecuted any man ne put them to deathe nor neuer shall. Abell slew not Cain, nether Isaac persecuted Ismaell. Reade forth the same. 2. chapter. 2. Cellalos and loke whether the Pope be not Antychryste.

God geue you grace by readyng of his worde
to decerne Chyrste from Antychryste,
and god from the vngodly, to
fle by tyme oute of Babylon, and to saue
your soule.

Amen.



At Strasburge the. 10. days of June.

This lytell boke be delpyerd to Johan
Ashwel Priour of Newnha Abbey
besydes Bedforde with speede.